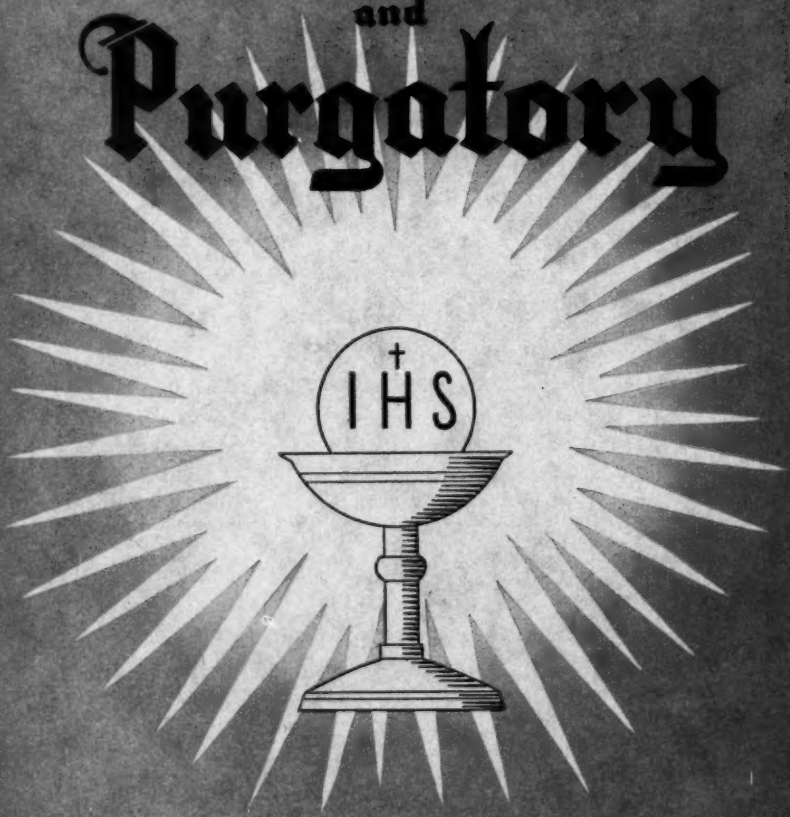
Sources listed

Tabernacle and Purgatory



MAY, 1934

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TABERNACLE AND PURGATORY

Printed and published monthly in English and in German by the Benedictine Sisters of Perpetual Adoration, Clyde, Missouri, under a Benedictine Father.

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VOLUME

MAY 3

X

Premiums for New Subscriptions

to "Tabernacle and Purgatory"

FOR 5 NEW SUBSCRIPTIONS

First Communion Set — consisting of: "Golden Links," a neat prayer-book in **white leather** binding with **gilt** edge, colored picture on cover, or **black leather** with **red** edge; a rosary; hand-stitched Mt. Carmel scapular, and a remembrance medal; all enclosed in an attractive box, so as to make a handsome gift for a First Communicant. (Black prayer-book etc. for boys; white for girls. Be sure to mention which you desire.) For SIX new subscriptions, the same set will be given, with prayer-book in white **celluloid** covers. This gives you an opportunity to provide what is needed for your child's First Holy Communion without cost.

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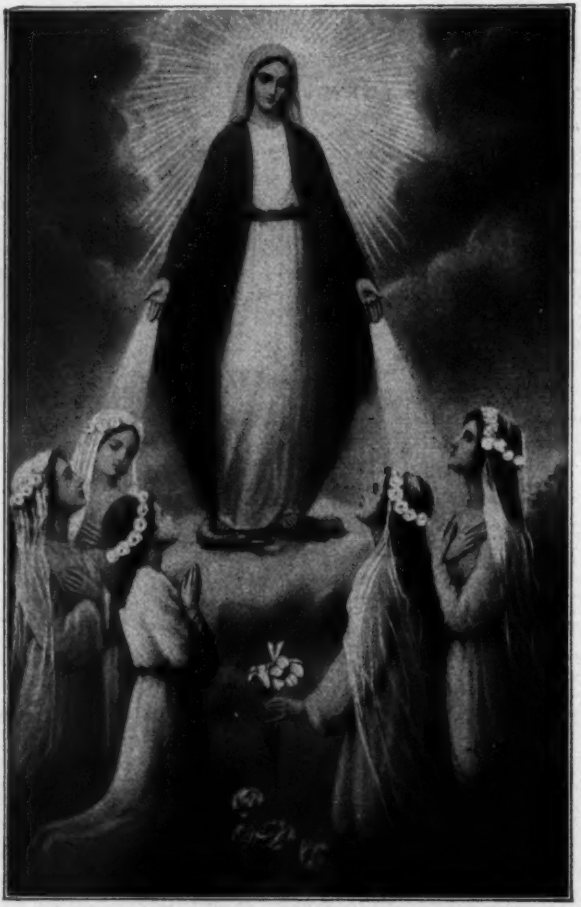


Mary, the Model and Protectress of Virgins

Drawn by the dazzling splendor of Mary's spotless purity, numberless virgins throughout the ages have consecrated to God the lily of their virginity. Of Mary we may truly sing, in the words of the psalmist, "After her shall virgins be brought to the King." Mary tenderly loves virginal souls and takes them under her special protection. She is, indeed, an affectionate Mother to all Christians, but she loves virginal souls with a love of preference and watches over them with the greatest solicitude, because she recognizes in them the spouses of her Son.

New May Devotion
P. 119

Tabernacle and Purgatory

A monthly periodical devoted to the Most Blessed Sacrament and the consolation of the Poor Souls. Price $1.00; Canada, $1.25. Published with the approval of Most Rev. Charles Hubert LeBlond, Bishop of St. Joseph, and the Blessing of Pope Pius XI.

Vol. 30 *May, 1934* *No. 1*

Mary, the Standard-Bearer of Virgins

"THE clients of the Blessed Mother must have been pleased to read your article on the Maternity of Mary and the reinstated feast, in the December issue of 'Tabernacle and Purgatory.' May I suggest that you write on the Purity of the Blessed Virgin Mary?.. Should the Holy Father be pleased to reinstate also the feast of the Purity, I feel that we shall have done much to promote the greater honor and glory of the Holy Mother of God and the spiritual welfare of her children."*

Viewing present day conditions, who is not fully in accord with the above suggestion? Who does not long to see all, especially our Catholic youth, hasten to hide beneath the protecting mantle of Mary most Pure, our Mother most Chaste! Alas, what countless dangers to the purity of morals surround our young people of today! As spokesman of the Catholic hierarchy, His Excellency the Most Reverend

* See letter on next page.

E.—, New Jersey
December 14, 1933.

Dear Sisters:

"The clients of the Blessed Mother must have been pleased to read your article on the Maternity of Mary and the reinstated feast, in the December issue of 'Tabernacle and Purgatory.' May I suggest, dear Sisters, that in your next issue you write an article on the Purity of the Blessed Virgin Mary? The Feast of the Purity was formerly of the same rank as the Maternity (Duplex Majus) and was celebrated on October 16th. For some years it was celebrated on the 3d Sunday of October, but the date fixed for the feast was October 16th.

"In view of the fact that on December 8, 1934 we celebrate the 80th anniversary of the declaration of the dogma of the Immaculate Conception, I feel confident that if a petition were sent to the Holy Father he would be pleased also to reinstate the Feast of the Purity of the Blessed Virgin Mary as a second class feast day, to be celebrated on October 16th.

"May I suggest that through 'Tabernacle and Purgatory' you begin a movement to this effect, and beg the prayers of your Rev. Mother and your Community for this intention? I am sure Cardinal Mundelein of Chicago would be glad to send the petition to the Holy Father, or it might be sent to the Apostolic Delegate in Washington.

"Should the Holy Father be pleased to reinstate also the feast of the Purity as he deigned to reinstate the feast of the Maternity, I feel that we have done much to promote the greater honor and glory of the Blessed Mother and the spiritual welfare of her children."

Rev. H., O.S.B.

Rev. Father Henry, O.S.B.
Elizabeth, N.J.

Bishop Cantwell of Los Angeles raises his voice to say: "Some action of heroic proportions must be taken if we are to save the youth of America from a pollution and debauchery the like of which America has never known before. In vain do we struggle to rear great educational institutions, if the invidious character of the cinema is permitted to prostitute the character of our adolescent youth. So great is the power of the motion picture to impress the youth of the land that one hour spent in the darkness of the cinema palace, intent on the unfolding of a wrong kind of story, can and frequently does, nullify years of careful training on the part of the Church, the school, the home."

Untold harm to souls is done by these motion pictures which "teach the philosophy that marriage, the purity of women and the sanctity of the home are 'outmoded sentimentalities,' unworthy of serious consideration by 'intelligent' Americans."

In this hour of spiritual peril, Holy Church rears aloft the example of the Blessed Virgin Mary, called by St. Ambrose the STANDARD BEARER OF VIRGINS. "God chose this most pure and holy Virgin for His Mother," says St. Sophronius, "that she might be an example of chastity for all." Implanted deep in the heart of Catholics is a love for Mary and the conviction that she will help them in their struggles to preserve that virtue which is hers by predilection. St. Alphonsus says, "Since the fall of Adam, the senses being rebellious to reason, chastity is of all virtues the most difficult to practice." St. Remigius was accustomed to assert that the greater number of adults in hell are lost by this vice.

In a high school for boys, the Brother Instructor asked for an unsigned statement of each one's devotion to Our Lady. He discovered the fact that out of forty-four students, thirty-six *daily* said THREE HAIL MARYS in honor of the Blessed Virgin. One of the lads wrote: "Whenever I am tempted against holy purity I pray especially to the Blessed Virgin. She has always helped me, and I have found that the only times I have fallen into such sins were when I neglected to invoke her aid." How many thousands could affirm the same, thus proving the Catholic's natural inclination to rely on the powerful assistance of the Immaculate Virgin in the struggle against that vice which St. Augustine says is seldom conquered without supernatural aid.

But "three means will help us conquer: — first, watchfulness over the senses; second, avoidance of danger; third, prayer," says the sainted Robert Bellarmine. The most efficacious form of "prayer" or spiritual exercise is certainly the reception of Holy Communion. Salutary and powerful also is veneration of the Blessed Virgin Mary. This is why Holy Church places on our lips the beautiful prayer: "Incomparable Virgin, make us chaste and mild; make us lead lives so pure as to bring us to heaven, where we may enjoy the happiness of seeing and loving thy Son." This is why many priests, educators, parents and clients of Mary in every state and walk of life desire the reinstatement of the Feast of the Purity of the Blessed Virgin Mary.

Four Reasons

There are four reasons why, as a Catholic, I should be chaste: —

1. Because I am a professed follower of the PURE Christ;
2. Because I am a child of the IMMACULATE VIRGIN Mary;
3. Because I am a brother or sister of the INNOCENT or penitent saints;
4. Because my body is the receptacle of the PURE BODY AND BLOOD of Jesus Christ in Holy Communion.

Rev. Father Henry, O.S.B.
Elizabeth, N.J.

Extr. from
Cath. School Journal

Feast of the Purity of the Blessed Virgin

THIS feast was instituted about the year 1860 by Pope Pius IX, later to become the "Pope of the Immaculate Conception." Its celebration was assigned for the third Sunday of October. By the institution of this festival, the Holy Father added another precious gem to the resplendent crown of the Queen of Heaven, a jewel, in beauty and value surpassed only by the incomparable pearl of the Immaculate Conception. By this feast Holy Church gives public testimony to her belief in the perpetual virginity of the Mother of God. At the same time, the stainlessness of Mary is placed before the world as a model for imitation.

St. Augustine beautifully expresses the belief of the Church in these words: "A Virgin has conceived; a Virgin has brought forth, and after childbirth has remained a Virgin." Who is able to praise this incomparable purity of the Virgin of virgins! "In vain," says St. Bernard, "shall we look for a purity on earth or in heaven which can be compared to the purity of Mary." She surpasses all other creatures in purity far beyond our comprehension.

Mary's Purity as Daughter, Mother and Spouse

Chosen from eternity to be the *Daughter of the Heavenly Father,* Mary had to be like unto Him, and she was, in so far as a creature could resemble the Creator. Therefore, we greet her: "Thou art all fair, O Mary, and there is no stain in thee!" According to the teachings of the Fathers, the Blessed Virgin was not only free from every stain of sin but also from any inclination to commit sin. Christ possessed the attribute of sinlessness by nature; Mary received it by His prevenient grace. Mary was purer than the angels, who although they did not sin, yet were capable of sinning; and although they were pure, their purity arose from their nature, not from grace and through merit as that of the Blessed Virgin. Finally, the Holy Virgin was not only pure in herself, but also by her mere look or presence inspired others to purity.

It was also fitting that Mary should possess the highest degree of purity because she is the *Mother of the Son of God.* "How could she be the Mother of the Most Holy, and not be holy herself?" comments St. Anselm. Jesus owed to His Mother honor, love and obedience. Could He, Infinite Sanctity, have loved her, honored her, obeyed her, had she been tainted by the smallest sin? St. Bernardine says that Christ looks upon His Mother with infinitely more love than He does

on the whole heavenly court. As a proof of His exceeding love for His Mother, He made her higher than the angelic beings in purity. The first sinful woman, Eve, came forth pure from the hands of the Creator. With all the more cause, should not Mary, the second Eve, who was to repair the disobedience and spiritual damage of the first Eve, be endowed with a surpassing degree of purity? To fit His Mother for the sublime dignity of her Divine Maternity, Jesus, the Son of God, adorned her with the plenitude of all gifts, one of the highest and holiest of which was incomparable purity.

Mary is likewise the pure, the immaculate *Spouse of the Holy Spirit.* "The Spirit of God Himself, the Love of the Almighty Father and the Son, entered into her corporeally and made the Queen of Heaven and earth His Bride," says St. Anselm. For this privilege, the Divine Spirit gave to Mary as a nuptial gift every grace and interior adornment, among which was stainless purity. This was necessary since with the sublime privilege of Daughter, Mother, and Spouse was to be joined the office of mediatrix. Mary can fulfill this mission worthily because she is a spotless Advocate.

Mary Immaculate, the Preserver of Purity

Purity was always the favorite virtue of Mary. To her was reserved the privilege of planting the first lilies in the garden of the Church and of unfurling the banner of virginity, under which so many virgins, in succeeding ages, have taken their stand. The Church calls her the "Queen of Virgins" and shows her to us in heaven, walking at the head of that glorious band of virgins who form round the Lamb a guard of honor.

Whatever our state and condition in life may be, we are all obliged to be chaste and pure. Jesus Christ by His words, Mary by her example, have made it a strict command. St. Ambrose says: "He who observes chastity is an angel, and he who loses it becomes a demon." O Children of Mary, always value and practice this precious virtue of chastity! Let not the impure breath of passion tarnish or sully the beauty of your souls! Surrounded by the countless perils to this precious and delicate virtue, cry out: "O Jesus, create in me a clean heart and renew a right spirit within me. O Mary, Mother of Chastity, inspire me with a horror of vice and a love of virtue."

Holy Scripture tells us in the words of Wisdom (viii. 21): "And I knew that I could not otherwise be continent, except God gave it." This assertion should constrain us to beseech God in prayer for the grace of chastity. Let us have recourse to Mary Immaculate, the Virgin of virgins, being convinced, with the saints, that devotion to her is

one of the greatest means to acquire and preserve the admirable virtue of purity.

Petitions for Reinstatement of the Feast

Lovers of the Blessed Virgin Mary, would you not be happy to have the Feast of her Purity reinstated? You can help promote this cause by sending us petitions signed by yourself, your relatives and friends. An appropriate heading for your petition would be: —

That Mary, the Virgin of virgins, may more frequently be held up as a model of chastity, we hereby sign our names as a Petition for the Reinstatement of the Feast of the Purity of the Blessed Virgin Mary.

In Mary's Keeping

At the Parting of the Ways

HAT a beautiful picture they made! Charlotte and Marie sat side by side on the comfortable davenport, reminiscing college days and planning the future. Both were attractive, both bore the unmistakable evidences of culture. Above all, both seemed imbued with true Catholic principles, from their behavior, their attire, and the tone of their conversation. Charlotte was to leave for the novitiate the coming month, after she should have acted as bridesmaid to Marie. Long had they exchanged confidences, and now that twilight had gathered, their figures could be discerned only by the soft glow of the vigil light before an image of Mary Immaculate in the room.

"You ask me what gift I should prefer most for my wedding day?" Marie inquired. "Since you insist, I shall tell you. When I was still in high school, I received as a premium a prayer-book called THE GOLDEN BOOK. It contains prayers, beautiful and varied, in honor of the Blessed Virgin Mary. I love that book, and its present tattered condition gives ample proof of its use. Mary seems so near to me when I venerate her through those words of the saints who loved her so tenderly. That book has been my *vade-mecum*, my constant companion. It has inspired me with a genuine love for our Heavenly Mother, and made me realize the necessity of imitating her if I would be worthy of the privileged title, CHILD OF MARY.

"The loving and protecting care of my dear Mother Mary has surrounded me day and night from my childhood. I have experienced her help especially during the past few years when dangers were many. I clung to her as my savior amidst the perils of society. Having reached the parting of the ways, I look up to Mary as the model of a Christian mother, and it is in these sentiments that I embrace my new state of life. Mary, Mother most Chaste, has ever been the model which I have sought to imitate. Since you wish to give me a present, then I should love to have it be a new MARY BOOK, a new GOLDEN BOOK, bound in Mary's color, WHITE, — white kid leather stamped in gold. This I shall carry to the altar on my nuptial day as a pledge of my love and fidelity to my Mother most Pure, and as a plea for the protection of her maternal love through the uncertain years ahead."

Our Lady's Choice

"Mary, my Mother! Oh, how much I owe thee!" Such was the enraptured exclamation of a young bride happily married, as she removed her nuptial veil to place it near Our Lady's image in her new home. Then catching up the beloved statue she pressed it to her heart. She kissed it tenderly, and looking up to her husband said: "I have always called you 'Our Lady's Choice.'"

He looked at her inquiringly, and Helen made this explanation: "At various times I was interested in four young men. With each one I kept company for a short time, and when I was about to decide whether to continue accepting their attentions or not, the Blessed Virgin took them away from me. I have always asked the Blessed Virgin to guide me and help me to decide this important matter, and each of these men for some reason or other suddenly broke off his attentions. What I learned about them later is sufficient to convince me that I have been guided aright, and have been spared the misery of an unhappy marriage.

"Yes, I am especially grateful to my Mother Mary," Helen continued, "for having chosen for me a Catholic as my life's companion, for our Catholic Faith will enable us to share the most sacred things in life. I feel so grateful that our Blessed Mother preserved me from a mixed marriage, those unions which, with our lax divorce courts, lead so often to broken homes."

NEW INDULGENCED PRAYER

Mary, Mother of Grace, Mother of Mercy, protect us from the enemy and receive us at the hour of our death.

300 days each time. Plenary once a month under the usual conditions, if invocation is recited daily throughout the month.

Jesus, My Sacrifice

IT was with great solemnity and royal display that the magnificent temple of Solomon was dedicated. Twenty two thousand oxen and a hundred and twenty thousand rams were offered as a holocaust to God; and from that time forward, the sacrificial fire was never extinguished. Day after day, without ceasing, victims of sacrifice were offered on the altars. But, as the apostle says, "It is impossible that with the blood of oxen and goats, sin should be taken away" (Hebr. x. 4). With all its sacrifices, "the law (the Old Law) having a shadow of the good things to come... can never make the comers thereunto perfect" (Hebr. x. 1).

In the tabernacle we have the *true Lamb of sacrifice*, Jesus, the God-man. Here we possess the only God-pleasing and atoning Sacrifice, pure, holy and undefiled. "We offer unto Thy most excellent Majesty... *a pure Victim, a holy Victim, an immaculate Victim.*" Thus the priest presents the Oblation to the Heavenly Father after the Consecration.

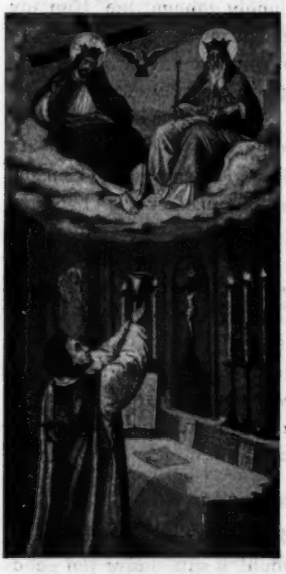
A Pure Victim

How could the victims which mankind had hitherto sacrificed be pure in the eyes of the Sovereign Majesty? Pure, the animals which were under the curse of mankind's sin? pure, the fruits of the field? pure, the bountiful product of the vine? Did not the stain and corruption of sin rest upon them all? In the Blessed Sacrament is the pure, the only *truly pure* Victim, the only Victim wholly untouched by sin. Sinless is this Victim in the sight of men, sinless in the sight of God. Only a sinless victim can please God, can reconcile God, can make atonement to God, can adequately honor, praise and thank God. What a great treasure is ours in the tabernacle!

A Holy Victim

Even though the numberless victims sacrificed on the altars of the Old Law — the animals, the fruits of the fields, the bread, the incense — had been pure, untainted by sin, never were they illumined by the splendor of sanctity, by heavenly grace. One victim only is truly *holy* — Jesus in the Blessed Sacrament! Holy, raised to the pure heights of the sanctity of the Eternal Word of God; filled with and penetrated by the light and power of sanctifying grace; yes, Himself the very source of all grace and virtue, of all holiness and perfection

for heaven and earth, for angels and men! *Jesus in the Blessed Sacrament, truly, Thou art the only holy Victim, the Object of the joy and complacency of the Father! Thy oblation delights His eyes, rejoices His Heart. And blessed am I, poor, unholy mortal, for whom Thou, O Jesus, givest Thyself, that in Thee I may offer to God a pure and holy sacrifice! Oh, make me realize what Thou art to me, Jesus, my holy Sacrifice!*



On unnumbered altars, without intermission, a pure and holy Sacrifice is offered to God.

An Immaculate Victim

Unspotted had to be the Paschal lamb; unspotted the sacrifice on the altars of incense and burnt offerings; — elect, proved and found without blemish. Were they without blemish also in the sight of God? Ah, much, indeed, was wanting in them. Only one sacrifice is without blemish, without imperfection: it is that one, only perfect sacrifice set before God and man: Jesus Christ in the Blessed Sacrament, who by the Holy Ghost offered Himself an unspotted victim unto God. How sublime, how worthy, how effective is this, my Sacrifice — Jesus present in the Blessed Sacrament! What has our Lord given me in the Sacrament of the Altar! What riches, what wonderful, infinite, imperishable treasures has He there stored up for me! How little have I understood it till now — how little have I known how to appreciate it! *I thank Thee, O dearest Jesus, that Thou dost wish to be a Sacrifice for me, a pure and holy Sacrifice, without spot or blemish!*

My Sacrifice of Mediation

A pure, holy Sacrifice without stain, I may and can offer to God every day and every hour. "From the rising of the sun even to the going down thereof . . . there is offered to My Name a clean oblation" (Mal. i. 11). It is *my Sacrifice*, offered on unnumbered altars, by unnumbered priests throughout the wide world, without intermission, day and night: a Sacrifice, a pure, holy, immaculate Sacrifice. It is I myself who offer it through the consecrated hands of the priest. In

my stead and in my name, Jesus, the Lamb of sacrifice, presents Himself before the Heavenly Father. How should I, defiled, unholy and sin-stained, dare appear before His Majesty? How could I, a sinner, make atonement for my sins? How could I, sinful and defiled, worthily praise the Supreme Majesty? How should I dare raise my stained hands to Him, speak to Him with my unholy tongue, tell Him my troubles and ask Him for help and strength in my needs? Were I to offer Him all that I have, even my blood and my life, would it not be an impure, an unholy and spotted sacrifice, unworthy of the complacency of God?

But now I have become rich, exceedingly rich, in the Sacrifice which is my Savior Himself in the Most Blessed Sacrament. O incomprehensible happiness! This sacrifice is intermediary: — Thou, my Jesus, pure, holy, undefiled; Thou, my Mediator with God; Thou before God in my stead. Where I fail, Thou dost intercede for me. Where I am powerless, I am made strong by Thee, my precious Sacrifice. Where I am condemned to silence, Thou speakest for me. Where my guilt makes it impossible for me to ascend, to look up with confidence, to speak with childlike liberty, to beg, to praise and thank with ardent jubilation, — *Thou, pure and holy Sacrifice, speakest for me, intercedest for me, and praisest with an eternal, infinitely beautiful and infinitely worthy jubilation in my stead!*

My Sacrifice of Propitiation

How rich am I! How happy in Thee, my Jesus, my pure, my holy and immaculate Sacrifice! Why should I still desire the goods of this world? What do lands and seas avail me? Thou alone sufficest. I am not pure, it is true; I was conceived in sin, and am unworthy to raise my eyes to heaven. But I stretch forth my hands to Thee, my pure Sacrifice. Thou dost pay my debts to the Father. Thou dost render Him infinite reparation for all my failings. I stretch forth my hands to Thee, O pure Victim, and I am reconciled with the Father; sweetly resounds in my heart His comforting assurance: "I am thy Father." With confidence I look up to Him, for I am His child, a happy, blessed child of God; God's eye rests lovingly upon me, His protecting mantle covers me. *Blotted out, atoned for, is my guilt in Thy Blood of sacrifice, O my dearest Jesus! What if I did not have Thee, O pure and holy Victim!*

My Sacrifice of Praise and Thanksgiving

Unworthy is my thanksgiving, unworthy my homage and adoration, unworthy and empty my praise and thanksgiving. How could I, a mis-

erable nothing, worthily praise and honor the Infinite God? And yet this is my life's only good, my only merit: to live for God, to love, praise and adore Him. Again I stretch forth my hands to Thee, my glorious, holy, infinite Sacrifice. Thou Thyself, true God and true man, dost approach the throne of the Godhead. In my stead Thou intonest a hymn of praise, an eternally new, an eternally rapturous, an infinitely sublime hymn of thanksgiving and praise. Oh, what bliss! In Thee, my precious Sacrifice, the weak voice of my praise swells to an infinitely sublime hymn of love and adoration, of gratitude, of praise and glorification. Thou, O my Jesus, in my stead; I in Thee, through Thee, through Thy love, with Thy Heart, with Thy voice, with Thy homage and adoration, before the throne of the Father! Now I can justly fulfill my exalted office — to serve God, to love God and to glorify Him! Now I can find true happiness in the fulfillment of this sublime duty! How rich I am in Thee, O Jesus, my Sacrifice!

My Sacrifice of Petition

How powerless are my prayers and petitions! How can my weak voice pierce the clouds? How can my glance penetrate into the heavenly mansions where God is enthroned in the splendor of His Majesty? And yet I am ever in need of so much help, of such abundant means of grace, of so mighty a protection against the world and Satan and the flesh and sin; of so much light to guide me securely; of so much strength to bear and so much consolation in suffering. How can I reach the Heart of God? how soften it? Again I put forth my hand to Thee, pure and holy Sacrifice, to Thee, O my Jesus in the Blessed Sacrament. Thou wilt be heard; Thy petition is not in vain. In my needs, in my name, Thou dost appear before the throne of God. Thou dost present to the Father Thy Blood, Thy holy Wounds, the infinite treasures of Thy merits, Thy long life of sacrifice. Thou art the One who petitions, Thou art the One who prays — for what I am powerless to obtain, what I do not deserve. Thou canst obtain it, O dearest Jesus, Thou in my stead. In Thee my weak petitions become almighty; my prayers, a God-conquering power. I can ask for all, obtain all in Thee and through Thee, my Sacrifice. How great I am, how mighty I am in Thee! Mightier than all kings and princes, than all the powers of earth; stronger than sin; stronger than Satan; stronger than the combined forces of hell. What would become of me, did I not have Thee, — hadst Thou not become my sacrifice! *Thanks be to Thee, eternal, infinite thanks! Oh, that I realized the true good, the riches which I possess in Thee, O Jesus in the Blessed Sacrament, my Sacrifice!*

Joyful News from the Vatican

THE Catholic world welcomed with joy the Bull **"Quod Superiore Anno** — Another Holy Year," issued by our Holy Father, Pope Pius XI, on April 3d, extending the Holy Year for another twelve months — from April 8, 1934 to the first Sunday after Easter, 1935. This will give an opportunity to those who were unable to go to Rome, or who were not included among the exempt classes, to gain the precious Jubilee indulgences; and those who have already availed themselves of the privilege may do so again and again during the new Holy Year. This new act of paternal solicitude on the part of our Holy Father ought to arouse our enthusiasm and urge us to prove our gratitude by cooperating with his holy desires.

The same prayers were decreed as for last year, but the Papal Bull stated that "to prayers for world prosperity and peace, church unity and the development of missions, should be added a special intention to obtain from God the stopping of atheist propaganda now going on against religion, civilization and society." The Bishop of each diocese is to designate the churches to be visited and other conditions for the gaining of the indulgences.

At the close of the Holy Year which began on April 1, 1933, and which was concluded with an elaborate ceremony in St. Peter's Basilica on April 2, 1934, the Holy Father expressed joy at its magnificent results and at the immense crowds of pilgrims who came to Rome to make the Jubilee despite the present critical times. He looks forward with a holy expectation to the accruing of great benefits to Christendom through the extension of this time of grace. May each one of us strive his utmost to avail himself of this precious opportunity. Then not only we ourselves, but the world at large also, which is so much in need of uplifting at the present time, will feel the refreshing and reinvigorating effects of the dew of grace which our Heavenly Father has caused to descend so bountifully during this centennial commemoration of the Mysteries of our Redemption.

Send for our brochure: THE JUBILEE YEAR OF REDEMPTION, for a better understanding of the Jubilee and the conditions for gaining the indulgences. 5¢ per copy.

The Holy Father Extends to the Whole World a New Jubilee Year in Commemoration of Our Divine Redemption

April 8, 1934 — April 28, 1935

Pleased with the results of the Holy Year instituted last year in commemoration of the nineteenth centenary of the Mysteries of our Redemption, the indulgences of which could be gained only in Rome (except by certain exempt classes), our Holy Father, Pope Pius XI, has now graciously extended this privilege to the entire world in the new Holy Year extending to April 28, 1935. From the centre of Christendom, the Pope invites all his children to draw abundantly from the treasury of graces which our Divine Redeemer has entrusted to his keeping, and which he places so generously at our disposal during this new Jubilee Year.

The Birthday of the Church

Feast of Pentecost, May 20th

AS nature ushers in the radiant season of summer, Holy Church celebrates with joy the Feast of Pentecost, the anniversary of her birth. For was it not on this day that the apostles first began to preach the doctrine of Jesus Christ and to gain converts to Christianity? The feast of Pentecost was celebrated also in the Old Law, on the fiftieth day after the Passover. It was on this day, amid lightnings and thunder, that God gave to Moses His law of the Ten Commandments, engraven on tablets of stone. On the fiftieth day after the resurrection of our Savior, amid the rushing sound of a mighty wind, God sent His Holy Spirit upon the Church of the New Covenant, and engraved the Law of Love in the hearts of the apostles. Flames of fire, the fire of love, enlightened and inflamed the hearts of the apostles and lent a fiery zeal to their tongues.

Today the church is adorned in festive array. The priests appear at the altar in red vestments, for red signifies love, the Love of the Holy Ghost. The Holy Ghost is the light, the strength, the warmth, the SOUL of the Church. To the end of time He will abide with her, to enlighten and direct her pastors, to guard her against error and to be her faithful Guide in dispensing the blessings of salvation.

The Jewish Pentecost was a harvest festival, a celebration of thanksgiving for the fruits and grains of the fields. The Christian Pentecost is likewise a harvest festival — but a *spiritual* harvest. The Apostles, the pillars of the Church, the first fruits which the Holy Ghost matured on the wondrous tree of the Church.

The Holy Ghost gives supernatural life in baptism; He strengthens and fills us with His seven gifts in confirmation. He operates in our souls through Holy Communion and imparts strength and comfort in the other sacraments. To Him we owe all the lights, all the good inspirations, all the graces which we have ever received. Therefore, every faithful child of Holy Church should on this feast offer to God a heart overflowing with gratitude for the priceless gift of Faith, and for the numberless benefits received from the goodness of the Holy Ghost.

DEVOTION TO THE HOLY GHOST — an inspiring booklet on the Holy Ghost and His operations, with many beautiful prayers, any of which are suitable for a Novena. Very special graces are connected with devotion to the Holy Ghost. 10 cts. each.
DEVOTION TO THE MOST HOLY TRINITY — presents this sublime Mystery in clear and simple language, and includes many beautiful prayers of praise and petition. 10 cts. each.

Kindred Feasts Honoring Kindred Mysteries

A Feast of Exultation

THE Church commemorates the institution of the Adorable Sacrament of the Altar on Holy Thursday, but because of her deep mourning over the sufferings and death of our Savior, her ceremonial is subdued and tinged with sadness. But on the Feast of Corpus Christi she brings forth from its seclusion the noble Treasure committed to her by her Divine Spouse on the eve of His bitter Passion and jubilantly exhibits it to the world in public acknowledgment of God's sublimest Gift to men. With unrestrained joy she breaks forth in hymns and canticles of praise, and with magnificent and jubilant processions celebrates the glories of the Eucharist.

On the festival of Corpus Christi, all that is beautiful and joyful unites to magnify the Adorable Sacrament. The spirit of this Feast is essentially one of *holy exultation because of the actual abiding of God amongst men, and of enthusiastic gratitude for all the benefits which that Presence confers upon us.* Oh, boundless mercy of a loving Redeemer! As if reluctant to leave His home on earth and to withdraw from the company of the children of men, He has devised this marvelous means of continuing His abiding among us and of gladdening and brightening our lives by remaining in our midst to be our Companion and Consoler in our earthly exile. Day after day, on countless altars, He renews the all-atoning Mystery of His redeeming death, and gives Himself as food to still the hunger of souls.

What reverence, what love, what gratitude, we owe to our Hidden God of the Eucharist! Let us enter into the spirit of Holy Church and celebrate with glad hearts this joyful festival; but let us bear in mind also that myriads of souls fail to recognize the Real Presence of Jesus in the Blessed Sacrament, and offer to our dear Savior a loving reparation for the many injuries He receives in the Sacrament of His Love.

A Feast of Reparation

Close upon the festival of Corpus Christi follows another joyful feast, the *Feast of the Sacred Heart,* which our Lord Himself, in His desire to reveal to the world the excess of His love for mankind, caused to be instituted through His privileged confidante, St. Margaret Mary Alacoque. As if to lead us, through the adoration of the Blessed Sacrament, into the innermost recesses of His Divine Heart, and to remind us that devotion to the Blessed Sacrament and to His Sacred

Heart are one, He asked that this Feast be celebrated on the day after the octave of Corpus Christi. He desires especially that this Feast be one of *reparation for the insults and injuries offered to His Sacred Heart in the Blessed Sacrament,* and promises that He will pour out abundantly the influences of His Divine love upon all who thus honor Him.

The "Door of Love," the Wound of the Sacred Heart, is ever open, that we may enter in and appropriate to ourselves the riches of Divine bounty. But especially on this Feast of His predilection does our loving Redeemer invite us to enter into this Divine Sanctuary, to be enriched with the priceless gifts which there He has treasured up for us. Let us enter with confidence, and according to the measure of our hopes we shall receive graces and blessings.

Solemn Novena in Honor of the Sacred Heart

IN preparation for the Feast of the Sacred Heart, a solemn **Public Novena** will be offered in our Perpetual Adoration sanctuaries both at Clyde, Missouri and Mundelein, Illinois. This Novena will be combined with the celebration of Corpus Christi and its octave, which as adorers of the Most Blessed Sacrament the Benedictine Sisters observe with special solemnity. High Mass will be celebrated daily, the Divine Office sung, and Benediction given both in the morning and in the afternoon. The Novena will commence with a High Mass, followed by a solemn out-door procession and Benediction of the Blessed Sacrament on May 31st, the Feast of Corpus Christi. The Litany of the Sacred Heart will daily be recited publicly by the entire community, and in addition, the official adorers will at each hour of the day and night repeat the invocations of the Litany as they kneel in the sanctuary at the feet of our Eucharistic Lord.

You are invited to join with us in this solemn Novena, which we will offer first, for the reign of the Sacred Heart, and secondly, for the intentions of our friends and benefactors, as an expression of gratitude, especially for those who have assisted us with the Mundelein Adoration Church. You may send us a list of your intentions and petitions, which will be placed on the Altar of Exposition during the Novena, and hourly recommended to the

Sacred Heart enthroned there under the Eucharistic veils. If possible, unite with us by assisting at Holy Mass daily and receiving Holy Communion; but if you cannot, at least recite the Litany of the Sacred Heart each day and receive Holy Communion at the beginning and at the close of the Novena.*

May this novena be a time of special blessings for you, dear readers, and may the King of Love fulfill in your regard His gracious promise: **I set no limits to My gifts of grace to those who seek them in My Divine Heart.**

* Those living in Chicago and vicinity will be pleased to know the schedule of the services at the Perpetual Adoration Church, Mundelein, Illinois (Daylight Saving time): —

Opening of Novena — May 31st, Feast of Corpus Christi, High Mass at 9:30 A.M. followed by out-door procession and Benediction;

During Novena — High Mass, 6:30 A.M. followed by Benediction.
Afternoon services: Litany of the Sacred Heart and Benediction 4:10 P.M.

Closing of Novena — Takes place June 8th with Litany of the Sacred Heart and Benediction at 4:10 P.M.

North Shore Line cars from Chicago and suburbs stop at the station called "Perpetual Adoration Church" just across from the Convent, and arrive and leave at convenient times. Persons with autos will find the drive delightful.

Address: **Benedictine Convent of Perpetual Adoration, Clyde, Missouri**

The Queen of Purgatory

"LET me go to my child! I must see my son once more!" cried the mother of Robert of Flanders in unspeakable anguish. The inflexible Stephen of Blois had cast him into a deep dungeon on the charge of high treason and there left him to starve. The only entrance into the prison was from the top. "Let me down to him," the mother cried incessantly, until even the obstinate Stephen relented and commanded that she be let down by a rope to remain for a short time with her son.

Such is the love of an earthly mother; but can we believe that the love of our Heavenly Mother Mary is less great for her captive children in purgatory? Ah, how could she forsake these, since she forsakes no sinner on earth? How could she fail to help these poor prisoners who are unable to help themselves? How could she cease to love these dear children, since love is eternal and does not end in death? Is she not the Mother of Him who said: "I was a captive and you visited Me"? of Him who loosened the fetters of the apostles and often miraculously opened the prisons of His martyrs? of Him who descended into hell and the third day arose again from the dead?

Therefore, the opinion that the Blessed Virgin assists the souls in

purgatory in a special manner is deserving of all faith and worthy of the greatest reverence, an opinion which is supported by credible revelations and by the authentic bulls of numerous Popes. St. Bernard says that the Blessed Virgin reigns as Queen in the kingdom of purgatory; that her powerful intercession delivers the poor souls from their pains, shortens their torments and consoles them in their bitterness.

Mary Intercedes at the Judgment of a Soldier

St. Bridget of Sweden once assisted in spirit at the judgment of a soldier. The soul was conducted to the throne of God by his guardian angel as defender and by the devil as accuser. The latter charged him with three things in particular: First, that he had sinned with his eyes by gazing willfully at forbidden things, which filled his mind with bad thoughts and his heart with unlawful desires. Secondly, that he had sinned grievously by using bad language, cursing and swearing. And thirdly, that he had been guilty of unfair dealing and theft.

His guardian angel then took up his defense, recounting the acts of virtue which he had practiced, his many and fervent prayers, his alms, his fasts and mortifications, which he had not omitted even while in camp. Above all, he recalled the fervor with which at the moment of death the soldier had turned to the Mother of God, who obtained for him the grace of true contrition.

The Supreme Judge then passed sentence upon the accused, acquitting him from the punishments of hell, but sentencing him to a long and painful purgatory, in which the senses by which he most offended should be chastised particularly. "This soul," He said, "must be purified perfectly; therefore his eyes shall suffer through the sight of horrible objects; his tongue shall be pierced with countless prickings and be parched with thirst; and for his sinful dealings he shall be submerged in a sea of fire."

At this moment the Advocate of sinners appeared, the merciful Mother of God, and implored her Son to mitigate the punishment which He had just decreed. She pleaded that this soldier had fasted on the vigils of her festivals; had often prayed the day hours and had frequently recommended himself to her protection. Our Savior, moved by her mediation, consented to a mitigation of the punishment, and added that to obtain a still greater alleviation, the faithful on earth must pray, give alms and perform works of penance.

Let us love and honor all the days of our life this merciful Queen whose throne is our misery, whose crown is her mercy, whose sceptre is mildness, whose kingdom embraces heaven, purgatory and earth, and whose subjects are we, poor banished children of Eve.

Our Lady of Lujan

NOT far distant from the Capital of Argentina is the town of Lujan, world famed because of its miraculous shrine of Our Lady which for three hundred years has been witness of the mercies of the Dispensatrix of heavenly favors. Since Our Lady of Lujan is the patroness of the Argentine Republic, in whose capital, Buenos Aires, the 32d International Eucharistic Congress is to be held in October of this year, a brief history of the shrine and of the miraculous image of Our Lady will be of interest.

God's Designs Revealed by a Miracle

A series of prodigies, clearly expressive of the designs of Divine Providence, prompted the erection of this shrine, and the multiplied miracles which have since taken place indicate that this is one of those favored spots which God in His inscrutable designs has set apart for special manifestations of the power and goodness of His holy Mother.

It was in the year 1630. A pious Portuguese who had settled at Cordoba, bewailing the lack of religious influence in the surrounding country, erected a chapel to Our Lady on his land and requested a friend in Brazil to send him a statue of the Immaculate Conception. Two statues, instead of one, were sent in answer to this request: one of Our Lady with the Divine Child; the other of the Immaculate Conception. They arrived by vessel at the Port of Buenos Aires, and there were placed in an ox cart to be transported to their destination. On account of the dangers and hardships of this primitive mode of travel, several drivers usually formed a caravan that they might be of mutual assistance. When all was in readiness, the caravan set out on its slow journey westward. At nightfall they encamped near the present town of Lujan, in sight of the modest ranch home of Don Rosendo de Oramas. When morning dawned, the men prepared to resume their journey, but every attempt to move the cart containing the statues failed. Yoke after yoke of oxen was detached from the other carts and hitched to the refractory vehicle; moreover, the men applied their own giant strength to the wheels, but all in vain.

At length, on being assured by the driver that his cart contained merchandise no different from that of the others, except for the two statues, it was concluded that these must be possessed of some mysterious power. The boxes containing the statues were therefore removed, and the cart could now be moved without difficulty. Desirous of learn-

The statue of Our Lady of Lujan is made of baked clay, and measures only about twenty-three inches in height. The face of the Madonna wears a benign expression, inviting the beholder to confidence and love. The eyes are clear and blue and the hands are joined before the breast in an attitude of prayer. The statue is adorned with richly embroidered garments and magnificent jewels. Only Our Blessed Lady herself knows how many thousands of souls have sought grace at her hands before this miraculous image, and how many have here found health of body and of soul.

ing whether one or both of the statues possessed this power, the drivers replaced first the one and then the other in the cart, and found it was the one of the Immaculate Conception which resisted being moved. Obviously Our Blessed Lady desired that a sanctuary should be here erected in her honor. Deeply moved, the men exclaimed: "A miracle! A miracle!" With the greatest reverence they opened the box, and beheld a small statue of Our Lady, with hands folded in prayer, and eyes fixed benignly upon them. Their joy knew no bounds.

A solemn procession was then formed, headed by Don Rosendo Oramas with all the slaves and peons of his ranch. The statue was borne to Don Rosendo's house and lovingly enthroned in the best apartment, which had been decorated for its reception. Soon pilgrims came in large numbers to venerate the miraculous image, and Don Rosendo had a small oratory erected, which for about forty years served as the shrine of Our Lady of Lujan.

The man to whom the statue belonged had a little negro slave named Manuelito, an innocent and pious boy of eight years, who was with his master at the time of the prodigy. Manuelito was so inflamed with devotion to Our Blessed Lady that he begged leave to remain at Lujan, to devote himself to her service at her sanctuary. His good master consented, and the happy boy from that moment dedicated his life to the service of the Mother of God. For many years he faithfully fulfilled the office of sacristan, and was looked upon by all as a prodigy of piety and charity. Frequently he would discover at night that the statue of Our Lady was missing from its niche and could nowhere be found, but in the morning it would be back in its place, in spite of the fact that the doors and windows of the chapel had been securely fastened. Oftentimes on these occasions he would find that the garments of Our Lady were wet with dew, and the borders of her mantle soiled with dust or mud, or cluttered with thorny weeds, as if she had been out on an errand of mercy. Manuelito reverently preserved these, and by their use effected many cures.

Removal of the Shrine

After the death of Don Rosendo in 1670, his ranch and the little shrine were almost completely abandoned. The faithful Manuelito, however, remained ever at his post and kept a lamp burning constantly before the statue. A wealthy lady in the neighborhood, Dona Ana de Mattos, grieving to see the once famous shrine falling into neglect, obtained permission to have the sacred image removed to her own estate on the eastern banks of the River Lujan. On the morning following its translation, however, she found to her great affliction that

the image had disappeared. Having searched everywhere in vain, she finally thought of going to the old shrine, and there, to her great joy, she found it in the little niche which it had occupied for so many years. A second time she had it tranferred to her house, but despite the strict guard kept by her slaves and servants, the image once more disappeared and was again found in the original sanctuary.

Fearing to assume the responsibility of a third removal of the statue, Dona Ana appealed to the bishop of the diocese, a prelate renowned for his piety and his tender devotion to the Mother of God. The bishop, together with the governor of the province, went personally to investigate, and carefully examined into these extraordinary manifestations. As the old sanctuary was unsafe on account of the frequent incursions of the Indians, the bishop determined to transfer the image with great solemnity to the residence of Dona Ana. Here an altar was erected, and on three successive days solemn High Mass was sung, at which crowds of pious pilgrims assisted. For six years the sacred image remained in this oratory.

Churches Built in Course of Time

When, in time, the oratory in the home of Dona Ana was unable to accommodate the ever increasing number of pilgrims, it was decided to erect a spacious church, one which would be worthy of Our Lady of Lujan. This church was completed in 1685, and the solemn translation of the image to its new shrine took place in the same year. Many families were attracted from Buenos Aires to come and settle at Lujan, and in 1730 the town was formally organized as a parish.

Just a century after Our Lady had so miraculously designated this place for her sanctuary, a more commodious church was required for the great number of pilgrims. After many labors and difficulties, extending over a period of years, the building was finally completed. On December 8, 1763, the Feast of the Immaculate Conception, the sacred image was solemnly transferred to the new shrine, where it was placed on an elaborate throne. For eight consecutive days, solemn functions were held, and distinguished orators vied with one another in proclaiming the power and mercy of Our Lady of Lujan. In this sanctuary the sacred image was to remain for nearly a century and a half, until the present basilica was erected.

In token of gratitude for the many favors received from her merciful hands, the people of Argentina wished to crown Our Lady of Lujan as their Queen, and for this purpose presented a magnificent crown of pure gold, set with hundreds of pearls and precious gems and adorned with delicately carved enamel work. On September 30,

1886, Pope Leo XIII blessed the crown, and on May 8th of the following year the ceremony of coronation took place. About forty thousand persons participated in these imposing functions, which were continued for eight days.

The church built in 1763 having in its turn become inadequate for the ever increasing crowds of pilgrims, the Archbishop of Buenos Aires conceived the idea of erecting a magnificent basilica which would be a national monument of devotion and gratitude to Our Lady. On May 15, 1887, the cornerstone was laid. The work of construction proceeded with enthusiasm, and though the expense was immense, the work was never delayed for lack of funds.

On December 4, 1904, the miraculous statue was carried in solemn procession to its new shrine, amid a great concourse of prelates and people, and there magnificently enthroned. Here, in the center of the sanctuary, the statue of Our Lady of Lujan still rests on its beautiful throne, and each year is venerated by vast numbers of pilgrims who come from far and near to seek grace from the hands of her whom the image represents — the Immaculate Mother of God.

The Basilica of Our Lady of Lujan, both in the immense proportions of its structure and the beauty of its architecture, bespeaks the love of a people devoted to their Queen. It is of the Gothic style, substantially built of limestone in the form of a cross. Two slender towers rise aloft in the rear, and numerous smaller spires add to the beauty and gracefulness of the Basilica. The interior is richly adorned. The miraculous statue is enthroned above the main altar, which is visible from almost every part of the vast edifice.

From the foundation of the sanctuary of Our Lady of Lujan in 1630 to the present time, innumerable favors have been received by her clients. Through her intercession, how many private and public calamities have been averted; bodily infirmities cured; sinners converted; souls in purgatory released; non-Catholics brought into the true Church; aching hearts comforted; souls sanctified and saved!

May our Lady of Lujan graciously hear the prayer which her children are addressing to her for the success of the forthcoming Eucharistic Congress: *Most Holy Virgin of Lujan, Patroness of the Argentine Republic, pray for our Congress that in the approaching Eucharistic Congress, Jesus in the Blessed Sacrament may be glorified.*

As an act of praise and petition, have a candle burned during the month of May, before the Most Blessed Sacrament exposed in our Adoration Sanctuary. For an offering of 50¢, a large wax candle will be burned according to your intention for a day and a night; for $3.50, one week; and for $12.00, an entire month.

Our 30th Volume

WITH a feeling of gladness we send forth this first issue of our new volume, the 30th volume of TABERNACLE AND PURGATORY. The beginning of a new year is always a time of *well wishing*, of *thanksgiving* for past benefits, and of a *hopeful expectation* of better things to come. It is with these sentiments that we begin the new year of our publication. First of all, we wish to all our dear readers to whom this humble Eucharistic messenger will come during the ensuing year, *an increased love of our dear Lord in the Blessed Sacrament*, which is the greatest good we can obtain in this life and in the life to come. May "Tabernacle and Purgatory," like a dove of peace, bear to your hearts the message of God's unspeakable love for us as revealed in the threefold gift of the Adorable Sacrament of the Altar; may it console you in trials, enlighten you in the truths of our holy Faith and help you to avoid the dangers with which life's pathway is surrounded. But above all, *may it draw you closer to the Tabernacle*, where our dear Lord waits with such longing for each one of His children.

Then we wish to thank our dear readers for the renewals of their subscriptions, many of which, we know, represent a sacrifice during these trying times. For this reason they are doubly dear to us, for it is to us an encouraging sign that our little publication has won your hearts. We wish also to thank with special warmth of gratitude those who have worked for the spread of "Tabernacle and Purgatory" by obtaining new subscriptions, and those who by their charitable contributions have helped us in so many ways during the past year. May our dear Lord hear our prayers in your behalf, and reward the kindness and charity of each one according to the measure of His own overflowing goodness and charity.

Lastly, we look forward with hope that the coming year may bring *an increased number of subscribers*, so that many more souls may, through the influence of this humble messenger, be brought nearer to the Source of Light and Life — Jesus in the Blessed Sacrament. We trust that by the kind assistance of our friends, the losses which our subscription list has suffered during the past years of depression may be repaired, and *that our hopes for a greater circulation may be amply realized.*

Benedictine Convent of Perpetual Adoration, Clyde, Missouri

"I Seek the Beauty that is...Eternal"

HEN they read in the newspapers that the gay and beautiful Mlle. Yvonne Hautin, comedienne of the Theatre Francaise, had suddenly abandoned the stage and retired to a cloister, the Parisians could not believe their eyes. Even Yvonne's intimate friends were at a loss to know why the life-loving young woman should forsake the glitter of the theatre to lead the obscure life of a Benedictine nun. Before entering the Convent, the actress spent some time at Lourdes and there acted as an angel of mercy to the sick and afflicted at Mary's shrine. The statement she made on leaving the world was worthy of one aspiring to true nobility: "Do not grieve for me," she wrote, "for I am SUPREMELY HAPPY. I seek the beauty that is invisible and eternal — the beauty that never grows old, the beauty of God and of the soul. My decision is irrevocable."

The actress' friends and admirers read and reread that brief farewell message to the world. "How," they asked, "could she, who seemed destined to become one of the idols of the Theatre Francaise, take such a step?" It is true, her most intimate friends had ever noted a depth in her character which they could not fathom; they knew her life had been spotless, that no disappointing romance had influenced her to such a decision. They could only admire, but did not understand.

Others less kindly disposed toward the star of the Theatre Francaise openly charged her with staging a sensational advertising propaganda, intending to increase her fame not only in France but also in other European countries. In short, they accused her of insincerity. The directors of the Theatre, however, emphatically denied this, and mourned Mlle. Hautin's sudden departure from the world, realizing that they had lost one of the most beautiful and artistic comediennes of the French stage.

Like many a soul drawn by the bonds of Divine love, Mlle. Hautin found no joy or peace in the gay life of an actress. She was animated by the deepest sincerity when she sought admission to the Benedictine Convent in Paris. The subsequent events have proved conclusively that she acted nobly, acted generously and acted firmly, for in July, 1932, she was invested with the holy habit of St. Benedict in the chapel of the Benedictine Convent in Paris. Cardinal Verdier, Archbishop of Paris, himself performed the touching ceremony, which by its outward transformation of dress and manners, symbolized the interior transformation of heart.

A Bride of Christ

Clothed in white, the novice was escorted to the chapel by the Cardinal in solemn procession. She was accompanied by the wife of the manager of the Comedie Francaise and one of the actresses of the company, whom she had chosen as sponsors. The entire personnel of the Comedie Francaise was present. Cardinal Verdier opened the solemnities with an address, in which he praised the services which Miss Hautin had rendered to the sick and those dismissed from prisons; she had, he said, at one time given all the money in her possession to a young man who ardently aspired to the priesthood but was hindered because his parents lacked the means.

After the "Veni Creator" had been chanted, the novice knelt at the feet of the Cardinal. The sponsors, having removed her bridal veil, loosened her braids and the Cardinal cut off her luxuriant hair. A white pall was then spread over her as she lay prostrate before the altar, symbolizing her mystical death to the world. The novice then repaired to the sacristy, where she exchanged her worldly dress for that of the simple black garment of the Benedictines. Having returned to the sanctuary, she received from the hands of the Cardinal the leather girdle, the scapular and the white veil. The ceremony closed with the chanting of the "Te Deum," during which the novice knelt in the choir, holding a burning candle in her hand.

From that day forward, the once celebrated actress, now known as Sister Mary Yvonne, has lived in the quiet Benedictine Convent in Paris, seeking to realize, by prayer and labor, the motto of the great founder, St. Benedict, "Ut in omnibus glorificetur Deus — That God may be glorified in all things."

Within recent months, newspapers carried the account of her profession of the holy vows. This is a proof to the world that she has stood the test of the time of probation, and with the same determination that urged her to bid farewell to the stage, has consecrated herself to the praise and service of God. Assuredly now the sincerity of Mlle. Hautin cannot be questioned. — What a mystery is the human heart! No earthly joy can ever quench its craving for happiness, for the words of St. Augustine ring as true today as they did fifteen centuries ago: "Thou hast created us for Thyself, O Lord, and our heart is restless till it rests in Thee."

If we ask how this beautiful young actress could keep herself unstained and unsullied in the midst of a corrupt world, and while engaged in that profession considered to be the most dangerous to morals, we can look for our answer to her tender devotion to the Blessed Virgin Mary, the model and protectress of virgins.

Am I Called to Follow Christ?

This question is in the heart of many a young man and woman standing at life's cross-roads. Father William Doyle, S. J., in his pamphlet on "Vocations," enumerates twelve signs by which one may discern whether or not one has a religious vocation:—

1. A desire to have a religious vocation, together with the impression that God is calling one to His service. This desire is generally most strongly felt when the soul is calm, after Holy Communion and in time of retreat.

2. A growing attraction for prayer and holy things in general, together with a longing for a hidden life and a desire to be more closely united to God.

3. To have a hatred of the world, a conviction of its hollowness and insufficiency to satisfy the soul. This feeling is generally strongest in the midst of worldly amusement.

4. A fear of sin, into which it is easy to fall, and a longing to escape from the dangers and temptations of the world.

5. It is sometimes the sign of a vocation when a person fears that God may call him; when he prays not to have it and cannot banish the thought from his mind. If the vocation is sound, it will soon give place to an attraction, though Father Lehmkuhl says: "One need not have a natural inclination for the religious life; on the contrary, a Divine vocation is compatible with a natural repugnance for that state."

6. To long for God's glory, to realize something of the value of immortal souls, and to desire to co-operate in their salvation.

7. To desire to devote one's whole life to obtain the conversion of one dear to us.

8. To desire to atone for one's sins or those of others, and to fly from the temptations which one feels too weak to resist.

9. An attraction for the state of virginity.

10. The happiness which the thought of religious life brings, its helps, its peace, its merit and reward.

11. A longing to sacrifice oneself and abandon all for the love of Jesus Christ and to suffer for His sake.

12. A willingness to be received in any capacity is a proof of a real vocation.

To young ladies interested in the life of a Benedictine Sister of Perpetual Adoration, we will gladly send our booklet "The Angelic Service," upon request, and any other information desired.

Address: Ven. Mother Dolorosa, O. S. B., Benedictine Convent of Perpetual Adoration, Clyde, Missouri

Little Lovers

Our Lady of the Blessed Sacrament

EAR Little Lovers! Are not your hearts thrilling with gladness as you welcome once more the beautiful month of May? The bright sunshine, the sweet song of robins, the delicate green of trees and lawns, the fragrance of apple blossoms and lilacs, make your hearts overflow with happiness. But your greatest joy during this month is to gather around a beautiful May altar, decorated with the fragrant blossoms of spring, to pray the Rosary and sing hymns in honor of Mary, the Queen of Heaven. Is it not because May is dedicated to the Blessed Virgin that we love it better than any other month of the year? But there is one day which should be dearer to the Little Lovers than all the others, — the feast of Our Lady of the Blessed Sacrament, May 13th.

The beautiful title of "Our Lady of the Blessed Sacrament" was given to the Blessed Virgin Mary by Peter Julian Eymard, a very holy priest who had great love for the Blessed Sacrament and for the holy Mother of God. This is a most fitting title, because Mary is the Mother of that same Jesus whom we receive in Holy Communion, and because Mary was the first living tabernacle of the Most Blessed Sacrament. The Blessed Virgin Mary once appeared to a holy religious and told her that when she received Holy Communion for the first time from St. Peter's hands, she was so inflamed with love that her Heart opened and allowed the Sacred Host to enter and remain there. After Jesus had ascended into heaven, Mary often received Holy Communion from the hands of St. John, and it is a pious belief that the Sacred Host was preserved in her Heart from one Holy Communion to another. With what reverence and love she adored her Divine Son and thanked Him for remaining with her!

Oh, did you but know, dear Little Lovers, how Mary rejoices to see you love her dear Son in the Blessed Sacrament! To see you receive Him as often as you can in Holy Communion, and to assist devoutly at Holy Mass and visit Him during the day! When she sees Jesus in your heart, she bends over you with all the love with which she watched over the crib of Bethlehem. But it grieves her when you do not behave reverently in church, especially during Holy Mass. With what love the Blessed Virgin watches over those who receive Holy Communion is shown by this beautiful story, which really happened in the early ages of Christianity.

In the Church of Our Lady in Constantinople there was a beautiful picture of the Blessed Mother holding the Infant Jesus in her lap. This picture could be seen from outside, and a little Jewish boy who often passed by the church loved to stop and look at the dear Mother, who seemed to smile at him so lovingly. In those days it was the custom to call in little children who still preserved their baptismal innocence, and to give them the Consecrated Particles which remained after the people had received Holy Communion. As this Jewish boy went to school with the Christian children, he went to church with the little boys one day and innocently presented himself with the others to receive the Sacred Particles. When the boy's father learned what had happened he became very angry, for he hated the Christian religion. Seizing the boy, he cast him alive into a burning furnace. The boy's mother, not knowing what had happened, as she was away from home at the time, looked everywhere for her son and was torn with grief because she could not find him. Three days passed. Sad and inconsolable, the poor mother went from place to place, calling her boy's name. When she passed by the furnace into which he had been thrown, she thought she heard him answer her. What was her surprise when, opening the door of the furnace, she saw him sitting in the midst of the flames, unharmed.

With glowing love, Mary receives Holy Communion from the hands of St. John

After he had been taken out of the furnace, the boy was asked how he happened to fall into it, and how he had kept alive amid the flames. He said that his father had cast him into the furnace for having taken part in Christian ceremonies; but that a beautiful Lady — the same one he had seen in the picture with the little Babe in her lap — had saved him from the flames by covering him with her mantle and had even brought him food. Every one then understood that it was the Blessed Virgin Mary who had preserved his life. Afterwards the boy and his

mother asked to be instructed in the Catholic religion and became fervent Christians.

You, too, dear Little Lovers, will be protected from many dangers by the Blessed Virgin if you receive Holy Communion frequently.

Do not Forget Jesus during Vacation

You are now looking forward with eagerness to your summer vacation; no doubt you have already counted the days and the hours till you will be set free from the class room. Many of you are planning to spend some time away from home, especially if you live in the city; you will be anxious to get out to the country or to a summer camp near a lake where you can enjoy the outdoors. But do not forget that though vacation time is good for your mind and body, there is always danger that it may not be so good for your soul: — you are apt to grow careless about saying your prayers, or will not feel like exerting yourself in the morning to get up in time for Holy Mass, etc. Dear Little Lovers, be on your guard against this danger, and go as often as you can to Holy Mass and Holy Communion even during vacation time. Be faithful in saying your prayers morning and evening, and if you cannot visit Jesus in church, at least turn your thoughts to Him from time to time and say a fervent ejaculation, such as "Jesus in the Blessed Sacrament, I love Thee!" Ask the Blessed Virgin to protect you from bad companions, harmful plays and books, so that when you return to school in the fall, your soul as well as your body will be in a healthy condition.

VIRTUE FOR MAY: Practice special devotion to the Blessed Virgin. It will please her if you make a little altar in her honor by setting up a statue or a picture and keeping fresh flowers before it, and a vigil light, if possible, and say your prayers before it; also, if you say three **Hail Marys** every day to ask her to bless and protect you, and receive Holy Communion in her honor on the Feast of Our Lady of the Blessed Sacrament.

ASPIRATION: Our Lady of the Most Blessed Sacrament, pray for us!

Contents — May, 1934

Mary, the Standard-Bearer of Virgins — Feast of the Purity of the Blessed Virgin — In Mary's Keeping — Jesus, My Sacrifice — Joyful News from the Vatican — The Birthday of the Church — Kindred Feasts Honoring Kindred Mysteries — Solemn Novena in Honor of the Sacred Heart — The Queen of Purgatory — Our Lady of Lujan — Our 30th Volume — "I Seek the Beauty that is. . . Eternal" — Am I Called to Follow Christ? — Little Lovers.

Rosaries

(When remittance accompanies the order, rosaries will be blessed with the Bridgettine, Dominican, Crosier and Papal indulgences.)

Imitation of precious stone beads on heavy sterling silver chain, silver cross and center ..... $ 4.00
Same beads on lighter chain 2.00

Medium large beads of Irish horn, steel chain. Length 21 in. 1.00

Oval cocoa beads on securely fastened silver-plated chain 1.00

Colored beads on German-silver chain ..... .90

White rosaries for First Communion 25¢, 50¢, 75¢ & 1.00

Black beads, suitable for boys for First Communion ..... .25

Prayer-books

The Golden Book — a complete prayer-book of the Blessed Virgin. Size 3½ x 5¼ in. Morocco, red edge, $1.35. Imitation leather, 75¢

Joy in God — a handy book for young men. Vest pocket size; small print; black leather binding, gilt edge, 90¢.

Golden Links — a complete manual of prayers for every occasion. Size 2⅞ x 4⅛ in. 347 pages. Small print. Bindings: — White celluloid, colored picture on cover, gilt edge, $1.00. Same in white leather, 80¢. Black leather, red edge, 80¢.

Jesus in the Hearts of Little Children — a book any boy or girl would be delighted to receive as a gift. Its 160 pages comprise Mass devotions, Confession and Communion prayers, the Stations, 3 Visits to the Blessed Sacrament and other prayers, with 28 devotion-inspiring pictures. Bound attractively, in following colors: —

Black pin American seal or white imitation leather, red-under-gold edge, 75 cts.
Black, white, blue or rose stiff cloth, 50 cts.
Black, white, blue or red flexible cloth, 30 cts.

NOTE: — The three last named prayer-books are very suitable for First Holy Communion. If desired, prayer-book and rosary will be placed in a special box with hand-stitched scapular and medal, for 25¢ extra.

CRUCIFIXES

(When remittance accompanies the order, Crucifixes will be enriched with the Papal indulgences, the indulgences of the Stations and of the dying.)

Imported real ebony Crucifix, silver-oxidized corpus, beveled edge. 7½ in. ..... $ 1.25

Ebony Crucifixes, with oxidized corpus, plain edge.
8 in. $1.50 6 in. .90 4½ in. .60

Nickel-bound Crucifixes: 10 in. $1.75 7 in. $1.00 6 in. .75
5 in. .50 4 in. .40

Address: Benedictine Convent of Perpetual Adoration, Clyde, Missouri

The Blessed Virgin Library

(9 booklets — 65 cents)

The booklets in this series present in an inspiring and practical manner the veneration of Our Blessed Mother, and contain many beautiful prayers in her honor. The Heart of Mary is the gate to the Sacred Heart of Jesus. Order this little **Library** for May, and learn to approach with childlike confidence this good Mother who is ever attentive to the cries of her exiled children.

Devotion to Mary

Shows the advantages of venerating the Blessed Virgin; the power of her holy Name; her Immaculate Conception; the Blue Scapular. Prayers. 10¢

Under Mary's Mantle

Reflections on the prayer "We fly to thy patronage"; consecration of children to Mary; her protection in childhood; in life's trials; in our last hour. Prayers. 10¢

DeMontfort's Devotion to Mary

A "secret of grace" for zealous Christians. Seven reasons why Mary is our channel of grace; in what perfect devotion to Mary consists; practical application; act of consecration. 10¢

Communion Devotions in Union with Mary

A beautiful collection of prayers for before and after Holy Communion, composed in the spirit of Blessed Grignon de Montfort; also a Communion Mass. 5¢

Mary, Mother of God

The great Mystery of the Incarnation; the Annunciation; Mary's blissful privilege; prayers most pleasing to Mary; her seven joys on earth and in heaven. 10¢

Mary, Our Mother

Our true Mother; our Mediatrix; our ladder to heaven; our consoler; our advocate in death; our deliverer from purgatory; the holy Name of Mary. 10¢

Mary's Seven Sorrows

Contains a touching meditation on each Dolor, with practical applications; prints of Janssens' beautiful paintings, each a subject for meditation; and proper of the Mass of the Sorrowful Mother. 5¢

Devotion to the Mother of Sorrows

Aims to nourish a tender compassion for our Dolorous Mother, particularly at the Passion and Death of Jesus; graces flowing from this devotion; prayers. 5¢

The Rosary, My Treasure

An inspiring treatise on the excellence, power and beauty of the Rosary devotion, with brief considerations of its prayers and of the Mysteries; also explains the Archconfraternity. This booklet has helped many to pray the Rosary with greater fervor and merit. 10¢

(Single copies as marked; postage extra.)

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